

The Latter-day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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THE WAY OF LIFE AND DOMINION.

BY ELDER JAMES A. LITTLE.

In the morning of creation, when Adam and Eve were still clothed in the glory and beauty of an immortal state, the Lord God said unto them, "Be fruitful, and multiply; and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. i. 28. However short and simple this commission may appear when compared with its importance, we learn from this passage that God created Adam, and then authorized him to rule over all the lower orders of creation pertaining to this earth. We learn of no limitation to his authority, but rather that it extended to the subduing of whatever opposed him.

Lustier, in choosing a channel of communication through which to tempt Eve, selected the serpent, because he "was more subtle than any beast of the field which the Lord God had made." Satan appears to have exercised equal wisdom in selecting the woman as the object of his temptations. From her weakness he probably anticipated success, and he was not disappointed. Be this as it may, it is quite sufficient for us to know that Satan succeeded in his plans, and that the fall of man was accomplished through the disobedience of the woman. Although not directly asserted, yet it appears from the context, that on this account the Lord said to her, "I will greatly multiply thy sorrow and thy conception; in sorrow

thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee"—Gen. iii. 16.

However independent of Adam Eve may be supposed to have been before the fall, after that event the Lord placed her in a secondary position, to share responsibility with, but at the same time under the direction of, her husband.

This placed the man at the head, and left no one between him and his Creator to whom he was accountable for the use he made of his authority. Power and authority are invariably accompanied with responsibility, proportioned to their magnitude and extent. This responsibility was so great upon Adam and Eve, that by breaking through one restriction, they introduced the seeds of mortality in themselves, and implanted the principle of dissolution in all that beautiful creation over which they had been set to rule. From that time death has had power to destroy, and will continue to have until brought into subjection to the principle of life. We have not learned that the Lord has yet deprived men of that authority with which He originally invested them, or released them from any of its obligations.

If, through men, the earth and all things thereon have degenerated, then through their agency must all things be restored to their primitive purity and excellence, death be overcome, and eternal life again pervade all things.

These things open our minds to the

practical application of the principle, that mankind are not only responsible for their individual acts, so far as they directly affect themselves, but also for the state or condition of whatever comes within their supervision or influence.

Having shewn, to a very limited extent, the great responsibilities which rest upon men, I will endeavour to make plain to the understanding a few things which are necessary for them to do in order to fulfil those obligations in righteousness.

The spirit of man was, in the beginning, and still remains, a perfect organization in and of itself. It possesses the powers necessary for progression in the scale of intelligent organizations. It was organized from the elements of a celestial world, and is the living, acting principle of man. The tabernacle of flesh is a portion of grosser material, organized from the inferior elements of this terrestrial world, and is indebted to the life-giving power of the spirit for its superiority over the grosser matter with which it is surrounded. The body is given to the spirit as a starting point from which to increase in dominion, and the power of propagating eternal lives. Herein, then, is the foundation of all our glorious hopes for the future, in improving and perfecting the body, that it and the spirit may become perfectly united, blended together in all their operations, and fitted for an eternal union in the worlds to come. This is the starting of that great principle of union, which is to bind together all things on earth and in heaven. We must first be one within ourselves, before we shall have power to become one with each other, and finally one in Christ, as he is one in the Father, unto the perfecting of our salvation. From this it is evident, that our first duty is to subdue that evil which the Apostle Paul said was ever present with him, and acquire perfect control over the body, and bring it under subjection to the law of righteousness, under which it was organized, and through the keeping of which, it will be enabled to attain the object of its creation. To accomplish this desirable end, and lay a foundation for an eternal increase, requires a constant exercise of the will, a rigid determination of purpose, and a concentration of action, aided by the enlightening influences of the Holy Ghost. The Lord, in His wisdom, has surrounded us with a chain of circumstances which compel us

to exercise our faculties for the attainment of either good or evil, but it is left to us whether we will choose the good, and increase in the organization of life; or the evil, and go down to disorganization and death. These circumstances are necessary for the increase of our powers and faculties, through their being properly exercised. Only a very small portion of mankind have any adequate conception of their inherent powers, because circumstances do not develop them.

The proper use of knowledge already in possession, will not only continually develop the powers of life within ourselves, but will enable us to shed abroad its redeeming influences upon this creation, which through us has become degenerated.

Self government is the first principle of celestial law, the foundation of eternal lives, and the beginning of the means by which we can lay hold of the powers to come, and arrive at those exalted conditions which will fit us for the presence of the Father. Tyranny, avarice, murder, fornication, and adultery, with their many evil effects, including war, pestilence, and plague, which have filled the earth with mourning and sorrow, are the result of perverting to evil purposes those intellectual capacities, varied desires and inclinations, which were given to man for his growth in the knowledge of the principles of eternal life.

None are in the way which leads to a celestial glory, until they begin to restrain themselves, and control for righteous purposes those degenerating influences which have been increasing in strength for many generations, through the transgressions of their fathers, and make that use of every part of their organizations which will tend to increase their strength and power. All things which the Lord created were good when He finished them, and not only so in themselves, but adapted to good purposes. In all the dark catalogue of human passions and propensities, which corrode the hearts of men, and blight the better feelings of their nature, there are none but what, if controlled in righteousness, would become blessings, and tend to exaltation. Anger, when subdued and governed, gives determination of purpose, and energy of character. Courage is perverted when used to oppress the weak, or to shed the blood of the innocent. It was designed

to stimulate to noble deeds, to succour the oppressed, and to sustain the principles of righteousness and truth. The desire to accumulate wealth and influence serves continually to develop the powers of the mind, in modifying and re-organizing the elements with which we are surrounded. When perverted, this desire leads men to intrude upon the rights of others, and to assume to themselves an undue share of the blessings of life, to the exclusion of equal or superior worth. Men, stimulated by a righteous ambition, will strive for power by doing good, and by being superior to others in everything which tends to perfection and happiness. We often think and speak of attaining to the powers of the world to come, as if it was the work of a few short years, and as though we expected an immediate transition from contact with the crude elements of this "dark and dreary world," into all the great responsibilities and exalted occupations of the next.

This terrestrial globe, in all its various organizations and laws of progression, is in the similitude of the celestial sphere where God the Father dwells. We find, in this state of existence, that men have to acquire knowledge by the slow process of experience, and that whatever they attain to that is great and good, has to be acquired by individual exertion and obedience to the known laws of nature. We appear to be incapable of progressing any faster than these means will admit of. When we are resurrected, if that resurrection is with the just, the circumstances which will then surround us will no doubt be far superior to anything we can now conceive of. We may safely conclude, then, that the attainment of all knowledge, and the possession of eternal kingdoms and crowns, are only to be acquired by what now appears to us, a long course of obedience to the laws of progression. We read in Rom. vi. 16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness." From this passage we learn that we are the subjects of anything which we allow to influence our actions, whether it be the spirits of darkness, a mesmeric operator, the love of strong drink, lust, avarice, ambition, and pride, or those life-giving virtues which exalt the soul, make the mind cheerful, the body vigorous and a fit temple for the Holy Ghost to dwell in.

When the Holy Ghost dwells within us, it creates a heaven within and round about us, and fits us to dwell in the more refined elements of celestial life.

We read in Doctrine and Covenants xxx. 1., that "the works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round." From this passage it is evident that all things have been done according to a certain code of laws which ever have existed and always will; that in past periods of time, it was necessary for those persons who have now arrived at the Godhead, to go through a preparatory work, similar to the one we are now engaged in on this earth. From this principle we may also conclude, that our Father in heaven was once as we now are, a sojourner upon an earth similar to this, where the powers of evil for a time held sway, to afflict, trouble, and perplex Him and His fellow-sojourners, and that He in this way learned to feel for the afflictions and infirmities of His children.

The Redeemer of the world was also a "man of sorrows and acquainted with grief." By experience He acquired a knowledge of evil, and overcame evil with good, and kept the law of righteousness, through which he obtained His exaltation as "King of kings and Lord of lords," "and sits high and exalted, on the throne of His glory;" as it is written—"He received not of the fulness at first, but continued from grace to grace, until he received a fulness."

It was by no sudden transitions, no miraculous power, that these holy and exalted personages attained to their present position. They, like us, commenced to drink of some of the smaller streams which flow from the fountain of eternal knowledge. They received the ordinance of baptism, and the Gift of the Holy Ghost, and brought everything pertaining to themselves into complete subjection to the sanctifying influences of the latter. The Holy Ghost is a celestial power, forming a part of the Godhead, an emanation from its personages, and will lead to eternal life all who are the willing subjects of its influence. The more perfectly we are subservient to its power, the

more it will increase upon us, until we shall be able to control others, by its operations through us, and begin to bear rule in the kingdom of our God.

As is now required of us, so those who have gone before us learned the principles of self government before they acquired dominion over others. While in their low condition, the spirit of their Father rested upon them for their direction, comfort, and consolation, and revealed to them things in heaven and on the earth, as fast as they were capable of receiving and making a proper use of them, for their own benefit, and the building up of their Father's kingdom. In the same manner the Spirit of our heavenly Father will rest upon us, as we purify ourselves from everything that is uncongenial to its nature, to turn the keys of knowledge, open up the fountain of wisdom, make us feel the preludes of eternal joys, and enable us to endure those trials and afflictions which we must pass through in order to be made perfect.

We talk of progression, and pray that we may arrive at perfection, but we never shall until we begin to practise what we believe, and strive to attain to that which we pray for. The way to arrive at this most desirable result is to go diligently to work, and make ourselves, and the will of God concerning us, the great study of our lives; to examine ourselves thoroughly, and endeavour to understand wherein we have departed from the laws of nature in our habits of life, wherein we have introduced unnatural substances into our bodies, whereby they have been injured, and filled with imperfection, and then use every means in our power, and particularly call to our aid temperance, cleanliness, and a cheerful spirit, and by these means endeavour to remove our imperfections, and strengthen the principles of life. In doing these things we fit our bodies for the reception of the Holy Ghost, which will increase upon us in proportion to our exertions to become fit temples for it to dwell in.

The Lord is decidedly a being who will assist those who help themselves. He has brought us into this probation, with the power of choosing what we will serve. All nature, in its various spheres, has been created under fixed laws for its government; and through obedience to these, each part exercises its proper influence over those which sur-

round it. But in addition to this, the Lord has bestowed upon man the power of free agency, to obey or disobey these laws, and thereby to choose life or death.

There is a principle which pervades all the various orders of creation, powerful in its effects, yet so common in its operations that it has as yet received but little attention. This is that power which one organization possesses over another, usually called influence. We live, and move, and are moved upon, by its operations. This principle, like everything else pertaining to man, is capable of being used by him for good or evil. We see abundant illustration of this principle in the every-day transactions of life. If two persons meet, excited with anger and a desire to injure each other, they come in collision, and the spirit increases in both. On the contrary, if one is possessed of the spirit of kindness and forbearance, and is determined to exercise it, he will at least modify the disposition of the other, and generally bring him under his influence.

It is a true maxim that like begets its like, and men are responsible for the use they make of this power in instilling a good or evil spirit into other persons or beasts who may come within the range of their influence. There are thousands of men who are not fit to have even the control of a brute, for instead of improving its nature by kindness and good treatment, they impart to it their own vicious and vindictive temper, and then abuse it the more for the very evils of which they are the authors. The query naturally arises in our minds, What are such persons good for in this world, who thus become the fountain of evil; or what are they preparing to be in the next? They cannot control themselves nor any living thing upon the principles of righteousness. Instead of improving the small portion of creation which comes under their influence, they corrupt and degrade it. The principle of salvation is not in such men, and what they seem to have will be taken away and given to those who will improve upon it. Those who pervert the blessings of the Lord will be placed among elements for which they have prepared themselves. We are and ever shall be wholly incapable of saving others unless the principle of salvation exists in ourselves.

We are told in the Scriptures that God is the same yesterday, to-day, and forever. This being the case, it is evident there is

a certain code of laws governing and controlling all matter, and through which the Lord performs all His operations, and by which He makes those changes and modifications in His creations which He desires for the accomplishment of His purposes. There is an immense variety in the gradations of matter, and also an equal variety of laws by which that matter is controlled. The lesser sphere is governed by the higher, through an infinite succession of intelligencies. Therefore whatever changes are necessary are brought about by the higher law which governs those portions of matter to be operated upon. Consequently there are no miracles, according to the generally received understanding of the word, viz., something done contrary to the established laws of nature. God is a God of order, and not of irregularity and unnatural disturbance. It may be asked, what has this to do with the principles of self government? I answer, everything. We need not expect the Lord to perform some unnatural act to accomplish our salvation, but in order to attain it He expects men to keep the laws of their sphere, even as He observes the laws of that in which He moves. To keep these laws, is to increase in the principles of eternal life; to break them, leads to disorganization or eternal death.

The Holy Ghost is a natural element. It works in a natural way, and its operations produce natural and unavoidable results. It cannot produce the same beneficial effects upon those whose bodies are unclean, whose blood is corrupted with the deleterious influences of tobacco, tea, and coffee, or impregnated with the fumes of alcohol, or weakened and enervated by glutinous habits or undue indulgence in the gratification of lustful desires, as it can upon those whose bodies are pure, whose blood is undefiled, and who are not lavish of the principles of life and vitality—in short as those who keep the laws of nature, as made known by reason and the light of revelation.

It is evident that to secure our salvation requires great individual exertion and self government. The Lord has opened up the way, shown us the road to travel in, and gives His Holy Spirit to all who will prepare themselves to receive it and obey its influences, that their minds may be enlightened and their understandings quickened, that they may not go astray. If we revert back to the early ages

of the world, and consider the perfection and purity of the bodies of Adam, Enoch, Methuselah, and others who lived upon the earth for several centuries in vigour and strength, and then reflect upon ourselves—the weak and effeminate creatures of a few days, or years at the most, we can form some little conception of how low mankind have fallen. There was nothing miraculous or supernatural in those ancient worthies living hundreds of years. They lived because the principles of life were so strong that the elements had not power to overcome them. In those early ages men had not become such adepts as have later generations in perverting the blessings of the Almighty, and turning them to evil. Mankind soon conceived a great variety of evil desires in their hearts, and found means to gratify them. The work of degeneration has progressed from age to age, until in these days the minds of men are the fountains of every debasing desire, millions are begotten in corruption, and born into the world filled with weakness and imperfections from the sins of their fathers. In such the vital principle is but a flickering flame that some slight puff of the elements blows out. Men fall by thousands, death claims them as his own, because the power of life is not in them.

We live in the dispensation of the fulness of times, when all things are to be restored as at the beginning; yes, in that dispensation when men are to be raised up who shall possess that strength of body, and those powers of vitality and life, which characterized the worthies of early times, and which will enable men to live hundreds of years to do the work of the fathers, become saviours upon Mount Zion, and co-workers with the Lord Jesus in subduing everything which opposes the kingdom of God. The query arises, How is this great and wonderful change to be brought about? We must conclude that the evil having come by a natural process, by the same means must also come restoration and salvation. The starting point is in ourselves, and here we must lay the foundation. On the men and women of this generation, who obey the Gospel, devolves the responsibility of commencing this work, by beginning the reformation within themselves, learning their own imperfections, and then acquiring the knowledge of, and

putting in practice, the means of remedying them. If parents will follow this course through life, and bring their children up in the belief and practice of the principles of life, and teach them to know themselves, the end of their creation, and to keep diligently the commandments of the Lord, they will grow up far superior to their parents in body and mind. When this is done we may expect, if the children continue the work of the fathers, that not many generations will pass away until men will not only live three score

and ten years, but just as long as life may be desirable, and then the transit be easy from a mortal state to immortality and eternal life. Then the visions of eternity will be opened to men, the veil of futurity raised, and they be fitted for the society of angels and just men made perfect.

Through the improvement of man nature would also become renovated, and all things be gradually prepared for the change to a celestial state.

HISTORY OF JOSEPH SMITH.

(Continued from page 760.)

[February, 1839.]
A.

"This, gentlemen, is a brief outline of the difficulties that we have laboured under, in consequence of the repeated persecutions that have been heaped upon us; and as the Governor's exterminating order has not been rescinded, we as a people were obliged to leave the State, and with it our lands, corn, wheat, pork, &c., that we had provided for ourselves and families, together with our fodder, which we have collected for our cattle, horses, &c., those of them that we have been able to preserve from the wreck of that desolation which has spread itself over Davies and Caldwell counties. In consequence of our brethren being obliged to leave the State, and as a sympathy and friendly spirit has been manifested by the citizens of Quincy, numbers of our brethren, glad to obtain an asylum from the hand of persecution, have come to this place.

"We cannot but express our feelings of gratitude to the inhabitants of this place, for the friendly feelings which have been manifested, and the benevolent hand which has been stretched out to a poor, oppressed, injured, and persecuted people. And as you, gentlemen of the Democratic Association, have felt interested in our welfare, and have desired to be put in possession of a knowledge of our situation, our present wants, and what would be most conducive to our present good, together with what led to those difficulties, we thought that those documents [Memorial, Order of Extermination, and General Clark's Address] would furnish you with a correct information of our difficulties, and what led to them, as anything we are in possession of.

"If we should say what our present wants are, it would be beyond all calculations; as

we have been robbed of our corn, wheat, horses, cattle, cows, hogs, wearing apparel, houses and homes, and, indeed, of all that renders life tolerable. We do not, we cannot expect to be placed in the situation that we once were; nor are we capable of ourselves of supplying the many wants of those of our poor brethren, who are daily crowding here and looking to us for relief, in consequence of our property, as well as theirs, being in the hands of a ruthless and desolating mob.

"It is impossible to give an exact account of the widows, and those that are entirely destitute, as there are so many coming here daily; but from inquiry, the probable amount will be something near twenty; besides numbers of others who are able bodied men, both able and willing to work, to obtain a subsistence: yet owing to their peculiar situation, are destitute of means to supply the immediate wants that the necessities of their families call for.

"We would not propose, gentlemen, what you shall do; but after making these statements, shall leave it to your own judgment and generosity. As to what we think would be the best means to promote our permanent good, we think that to give us employment, rent us farms, and allow us the protection and privileges of other citizens, would raise us from a state of dependence, liberate us from the iron grasp of poverty, put us in possession of a competency, and deliver us from the ruinous effects of persecution, despotism, and tyranny.

"Written in behalf of a committee of the Latter-day Saints.

"E. HIGBEE, President.

"J. P. GREEN, Clerk.

"To the Quincy Democratic Association."

Mr. Rigdon then made a statement of the wrongs received by the Mormons, from a portion of the people of Missouri, and of their present suffering condition.

On motion of Mr. Bushnell, the report and resolutions were laid upon the table until to-morrow evening.

On motion of Mr. Bushnell, the meeting adjourned to meet at this place to-morrow evening at seven o'clock.

Stephen Markham left Far West for Illinois, to fulfil his appointment of the 21st instant.

Thursday evening, February 28th. Met pursuant to adjournment. The meeting was called to order by the chairman.

On motion of Mr. Morris, a committee of three were appointed to take up a collection; Messrs. J. T. Holmes, Whitney, and Morris were appointed. The committee subsequently reported that \$48 25 had been collected. On motion the amount was paid over to the committee on behalf of the "Mormons." On motion of Mr. Holmes, a committee of three, consisting of S. Holmes, Bushnell, and Morris, were appointed to draw up subscription papers and circulate them among the citizens, for the purpose of receiving contributions in clothing and provisions. On motion six were added to that committee.

On motion of J. T. Holmes, J. D. Morgan was appointed a committee to wait upon the Quincy Greys, for the purpose of receiving subscriptions. Mr. Morgan subsequently reported that twenty dollars had been subscribed by that company.

The following resolutions were then offered by Mr. J. T. Holmes—

Resolved: That we regard the rights of conscience as natural and inalienable, and the most sacred guaranteed by the Constitution of our free government.

Resolved: That we regard the acts of all mobs as flagrant violations of law; and those who compose them, individually responsible, both to the laws of God and man, for every depredation committed upon the property, rights, or life of any citizen.

Resolved: That the inhabitants upon the western frontier of the State of Missouri, in their late persecutions of the class of people denominated Mormons, have violated the sacred rights of conscience, and every law of justice and humanity.

Resolved: That the Governor of Missouri, in refusing protection to this class of people, when pressed upon by a heartless mob, and turning upon them a band of unprincipled militia, with orders encouraging their extermination, has brought a lasting disgrace upon the State over which he presides.

The resolutions were supported in a spirited manner by Messrs. Holmes, Morris, and Whitney.

On motion, the resolutions were adopted. On motion the meeting then adjourned.

SAMUEL LEACH, Chairman.
J. D. MORGAN, Secretary.

Tuesday, 5th March.

Quincy, Illinois.

Beloved Brother—Having an opportunity to send direct to you by brother Rogers, I feel to write a few lines to you.

President Rigdon, Judge Higbee, Israel Barlow, and myself went to see Dr. Galland, week before last. Brothers Rigdon, Higbee, and myself are of opinion that it is not wisdom to make a trade with the doctor at present; possibly it may be wisdom to effect a trade hereafter.

The people here receive us kindly; they have contributed near \$100 cash, besides other property, for the relief of the suffering among our people. Brother Joseph's wife lives at Judge Cleveland's; I have not seen her, but I sent her word of this opportunity to send to you. Brother Hyrum's wife lives not far from me. I have been to see her a number of times; her health was very poor when she arrived, but she has been getting better; she knows of this opportunity to send. I saw sister Wright soon after her arrival here; all were well; I understand that she has moved about two miles with father and John Higbee, who are fishing this spring. Sister McRae is here, living with brother Henderson, and is well; I believe she knows of this opportunity to send. Brother Baldwin's family I have not seen, and do not know that she has got here as yet. She, however, may be upon the other side of the river; the ice has run these three days past, so that there has been no crossing; the weather is now moderating, and the crossing will soon commence again.

This place is nearly full of our people, yet they are scattering off nearly all the while. I expect to start to-morrow for Pittsfield, Pike County, Illinois, about forty-five miles S.E. from this place. Brother George W. Robinson told me this morning, that he expected that his father-in-law, Judge Higbee, and himself, would go on a farm about twenty miles N.E. from this place. Some of the leading men have given us [that is our people] an invitation to settle in and about this place. Many no doubt will stay here.

Brethren, I hope that you will bear patiently the privations that you are called to endure; the Lord will deliver in His own due time.

Your letter respecting the trade with

Galland was not received here until after our return from his residence, at the head of the shoals of rapids. If brother Rigdon were not here, we might, after receiving your letter, come to a different conclusion respecting that trade. There are some here that are sanguine that we ought to trade with the Dr. Bishops Whitney and Knight are not here, and have not been, as I know of. Brothers Morley and Billings have settled some twenty or twenty-five miles north of this place, for the present. A brother Lee, who lived near Haun's mill, died on the opposite side of the river a few days since.

Brother Rigdon preached his funeral sermon in the Court House. It is a general time of health here.

We greatly desire to see you, and to have you enjoy your freedom. The citizens here are willing that we should enjoy the privileges guaranteed to all civil people without molestation.

I remain your brother in the Lord,
E. PARTRIDGE.

* [Directed]
To Joseph Smith, junior, and others, confined in Liberty Jail, Missouri.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 9, 1854.

FOREIGN INTELLIGENCE—Deseret.—Our files of *Deseret News*, including the Nos. for September 7, 14, 21 and 28, came to hand Nov. 23rd, from which we extract the following items of interest—

Governor Young returned, Sept. 4, from an official visit to a large number of Snake Indians, who had previously sent a deputation of chiefs and braves, with a request for an interview with the Superintendent of Indian Affairs, to be held five miles north of Ogden City, where they had assembled for that purpose. Seven chiefs were present, with nearly all their bands, and after a mutually gratifying talk, the Superintendent distributed a few appropriate presents, but, through lack of means, not so many as were strictly deserved. The Indians said they felt well, desired a continuation of peace, and professed to be perfectly friendly; in fact, it appears that they have uniformly been so hitherto, except when imposed upon by a few unwise passing emigrants.

Black lead was reported to be abundant in the neighbourhood of Payson.

The competition among store keepers, the heavy stocks of merchandize on hand, &c., were bringing down prices to a more reasonable and equitable rate than they had been, which was of course a boon to the Saints, especially those newly arriving in the territory.

The emigration began to arrive Sept. 19, and since then had been coming in almost daily. On the 21st, the Danish company were on Black's Fork; Elder D. Carn's company were seven miles past Fort Bridger on the 22nd. Several of Elder D. Richardson's company were sick with the scurvy, otherwise the companies were well and getting along finely. Elder Obrey and brother William Scott, who went in search of the cattle which stampeded near the crossing of the south Fork of Platte, found fifty head of them at Fort Kearney, in the possession of a trader named J. W. Woodward, and some of them yoked to his wagons. Mr. Woodward would not give them up without being paid five dollars per head. As the two brethren had no money, he agreed to wait at Kearney four or five days, while they went sixty-five miles back to Elder A. F. Farr on the Little Blue, but he left the same day, taking all the cattle with him, going down the Platte, directly out of the line of the rear emigration. It is said that this Mr. Woodward is partner in the firm of Marshal, Woodward and Co., who have a store and keep the post office at

Unionville, on the Big Blue. The recovery of these cattle would reduce the loss by the stampede to about twenty head.

On the 18th and 19th August, a cloud of grasshoppers filled the air at Nephi City, and covered every green thing in the fields. Swarms continued to fly from east to west through the valley up to the 9th September. T. B. Foot had completed the bridge across Sevier River, 120 feet between abutments.

The *Deseret News* requests us to insert the following—"Died, in this city, August 30th, Jacob Pochin, of apoplexy, aged 41 years; formerly of Leicester, England."

San Bernardino.—Intelligence from San Bernardino to August 27th, represents the health of the inhabitants as tolerably good. Elder Amasa Lyman had been very sick, but at the last date was again able to attend to business. The wheat harvest was very good, but a very heavy rain about the 20th August destroyed much grain and many adobies, and raised the streams very high, doing much damage throughout southern California.

EMIGRATION.—The emigration of the Saints to the United States has commenced, and we trust it will continue, with only short intermissions, until the Saints are gathered out of these countries to the land of Zion.

We would caution the Saints, in their great anxiety to emigrate, not to neglect those duties which are binding upon them here before leaving. It is particularly enjoined upon the Pastors and Presidents of Conferences, that they carry out those instructions which they received at the General Council held in London, in June last, with regard to the Conferences getting their debts paid, and clearing themselves of all incumbrances. The emigration for the northern parts of the United States will not commence for several weeks. This interval will afford an excellent opportunity for the Conferences who have not settled up their Book and *Star* accounts, hall rents, &c., to do so, that when emigration commences again, those who are ready to go may leave with a good conscience, knowing that they do not leave a burden upon others which they should bear themselves.

We hope to see several thousands of the Saints emigrate the coming year, but we anticipate no decrease in the work here on this account, and we caution the Presiding Elders not to let the emigration be a reason for contracting any plan of operations which may have been formed, but rather bear in mind that this work must continue to increase until it shall accomplish that whereunto it is sent. We anticipate that the gathering will wake up the Saints who remain to a more lively exercise of faith and good works, and be a further testimony to the world, which will have a tendency to stir up the work afresh in many places. We therefore say to the brethren of the Priesthood, give free scope to the dictates of the Holy Spirit in these matters, and let your minds expand with the growing dimensions and power of this kingdom, and work according to the law of increase which governs it.

TITHING.—The strict law of Tithing is this—to give first one-tenth of your property, and afterwards one-tenth of your increase. This law is in full operation in the Valleys of the mountains, and furthermore many of the Saints there have nobly come forward in answer to the teachings given at the General Conference in April last, and have consecrated themselves, their wives, children, property, in short their all, to the upbuilding of the kingdom of God. This admirable whole-heartedness in Zion's cause is worthy of imitation by the British Saints, and we have no doubt that most of them feel a fervent spirit of emulation of the conduct of their brethren and sisters

in the West. We would therefore take this opportunity to remind all those Saints who look to us for counsel, that it is the duty of all who have the wherewith, to tithe themselves. To the emigrating Saints who have more than sufficient means to carry themselves to the place of their destination, whether to St. Louis, Philadelphia, New York, Cincinnati, or any other place in the United States, or to the mountains, we say, it is specially their duty to tithe themselves of their means ere they depart from these lands.

STAR AND JOURNAL FOR 1855.—We presume that the Pastors, Presidents, and Book Agents of the various Conferences in the British Isles are aware that we shall require them to inform us how many *Stars* and *Journals* for 1855 their respective Conferences will take. We shall expect this information by the 21st of the present month. If any Conference fail to send us the information called for, we shall send it the same amount of the above periodicals each issue as are now sent. Each Conference will be expected to continue, to the end of the volume, the subscription it commences with, as we purpose to receive no part of it back again at this Office.

We do not anticipate that the *Star* will be continued next year. We have not yet received the matter to complete the present volume.

JOURNAL AT MADRAS.—Copies of the fifth and sixth numbers of the *Latter-day Saints' Millennial Star and Monthly Visitor*, edited and published by Elder R. Skelton at Madras, have come to hand. It is an eight page periodical, of the same size as our *Star*. We rejoice to see that the faith and enterprise of our brethren in the east are making themselves obvious, and we congratulate the Saints in that portion of the globe on their possession of this new medium of intelligence, and also trust that it may prove a source of consolation, encouragement, and instruction to them, and a means of enlightening many honest hearts in the true principles of salvation and eternal life.

DEPARTURE OF THE "CLARA WHEELER."—The *Clara Wheeler*, with 421 Saints on board, including infants, cleared for New Orleans on the 24th ultimo.

Elder Henry E. Phelps took the Presidency of the company, with Elders John Parson and James Crossly as his Counsellors. We commend these brethren and their company to the watchful care and protection of our Heavenly Father, and trust that His blessings will constantly attend them in their journey to the land and cities of Zion.

FOREIGN CORRESPONDENCE.

DESERET.
War and Battle between Utah and Snake Indians—General Intelligence.

Historian's Office, Great Salt Lake City,
September 30, 1854.

Brother Franklin D. Richards.—The United States officers have rented several

large buildings, including brother W. Woodruff's house, and P. H. and B. H. Young's store; their horses, with a considerable portion of their troops, are in Rush Valley, south of Tooele.

The Snakes and Utes are at war; two battles have lately occurred, one near Provo, and the other near Pleasant Grove;

four Utes were killed and four wounded (Squash among the latter), and three Snakes wounded. The Utes lost eight horses, and were much incensed because the whites would not interfere, and assist them against the Snakes; and in revenge killed about thirty head of cattle belonging to our people.

Anthony Ivins has just opened a new store in the Tithing Buildings, and William Howard is building a large store opposite Hiram Clawson's house, being a little east of Hawkins' hotel; he is expecting a train of goods.

Judge Z. Snow died *judicially* a natural death on the evening of the 27th instant, and G. P. Stiles' commission as Associate Justice, arrived here the next day by the eastern mail.

The new Council House is progressing rapidly; the walls are up to the first story, and the joists are now being laid. The roof is completed on the President's office, and Bishop Hunter has put up a fine, stately house, which is being roofed to-day.

Thomas Bullock and myself have just paid a visit to Utah County, where we preached several times, and gathered much information for the History. We are now at the part relating to brother Joseph's arrest at Dixon.

News have arrived this morning that the Utes have washed their faces, which is a sign that they are disposed for peace; but it is doubtful whether the Snakes intend to cease operations or not.

Captain James Brown's, Job Smith's, and Dr. Richardson's emigrating trains have arrived, Elder John O. Angus has arrived in safety, and our people are now coming in every day.

Yours faithfully,
GEORGE A. SMITH.

WESTERN HINDOSTAN.

Elders Miser and Leonard at Kurrachee—Ejection from Cantonments—Baptisms—Elder Leonard for Kotree and Hyderabad—Sign-seekers.

Kurrachee, Sind, Sept. 11, 1854.

Dear President Richards—It is with pleasure I take my pen in hand for the first time to write you a letter, that you may know regarding our prosperity and adversity in this dark corner of God's footstool.

Brother Leonard and self landed here via Bombay, from Calcutta, over six months ago, with perhaps one dollar in our pockets. After a hard day's work, we found a temporary friend, who gave us a little sty, six feet by twelve, dirt floor, to stay in. Next morning we went to work, visiting from house to house, preaching and distributing tracts, continuing our labours in this way until an opportunity offered for obtaining a room for meetings, at a rent of ten rupees per month. We accordingly took up our beds, &c., and walked into our new apartment, expecting soon to commence business on a more extended scale; but, to our surprise, our plans were soon blasted, by our being ordered out of cantonments forthwith by the Brigadier and the bazaar and police master, the latter treating us very uncourteously and ungentlemanly, without giving the least explanation.

We let the matter rest thus, until a new Brigadier made his appearance in camp, with whom we respectfully remonstrated, assuring his honour that we had not given the least cause for such harsh and rigid treatment, and that we wished him to grant us the privilege of preaching in camp, in common with our ministers in other military stations. All to no purpose. He wrote in reply, that no reprobation of our pestilent doctrines he himself had seen was near as severe as he thought they deserved, and that he hoped we were not wilfully and knowingly propagating falsehood and deceit, but that we were labouring under a delusion; praying we might see our error, repent, and obtain pardon. I thought to myself, "*Happy Delusion.*" It is pleasing to know their "*prayers*" are all directed to the "*Unknown God.*"

Thus the way is hedged up. The Church of England Padres (priests), we understood, were very officious in this movement. They will not enter the kingdom themselves, neither will they allow others to go in.

Since our ejection we have been labouring the best we have known how to bring souls to a knowledge of the truth. We have had two baptisms, and a few persons are investigating.

Our manner of living has been, and is still, anything but pleasant or desirable—most of the time on half and three quarter rations, and for several months.

that, on bread and water, with an occasional onion, or something of this kind, for a change. I have not had a knife or fork to eat my food with, save one or two meals, since I left Bombay. In this and other respects we follow the examples of our Saviour and his Apostles; and thanks be to the Maker of everything we see, He has blessed us with pretty good health and strength, without which an Elder would be altogether useless in this country. Were we not engaged in a noble cause, our field would perhaps have been deserted long ere this; but as it is, the scattering sheaves of "wheat" must be gathered before the "tares" can be burned. They are already "bound in bundles" by their "chain cable opinions" and "cast-iron creeds."

About two weeks have elapsed since brother Leonard left for Kotree and Hyderabad, places situated on the River Indus, over 100 miles north of Kurrachee, to ascertain if anything could be done towards spreading the truth in those places.

After he left, I appealed to Major-General Sir Henry Somerset, commanding the Sind Division of Her Majesty's army, for the privilege of holding meetings in camp, sending him my passport, Governor's letter, and a letter from brother Findlay at Belgaum, showing the latitude granted him in that place, and his brother Allen in Poona, by General Wilson. But all in vain—the Major-General wrote officially that he did not see fit to alter the Brigadier's decision.

Kurrachee is quite an important place, and may be considered the key of Sind. It is situated on the sea coast, perhaps 900 miles north-west of Bombay, and about 70 miles from the mouths of the Indus.

I believe there are many honest persons amongst the military of this place, who would be glad to embrace the truth, had they an understanding of it. The priests are our worst enemies. Some time ago, while distributing tracts, I crossed the path of a couple of these man-made teachers, which paved the way for a better acquaintance. Agreeable to promise, we visited them a few evenings afterwards, and talked over three hours—brothers Leonard and Musser, V. S., three reverends, and several catechists. Polygamy, of course, and other subjects, were discussed, and before we finish-

ed, our opponents manifested a spirit parallel with the one the scribes possessed when they asked our Saviour for a sign. They said if we would raise a man that had been dead three days from the grave, or speak the Sindian language, they would believe all the revelations we might introduce.

A few days after this, a blind Hindoo was sent us, to be restored to sight. He and escort, not understanding English, left, but the next day his visit was repeated, accompanied by two other persons, one of whom spoke some English, and said, on being questioned, the blind man asked him to come with him. I knew he was lying, and, at the same time suspecting a black coat and white cravat, I asked him with emphasis who sent them. The reply was, "Mr. Blank sent us." I told him I would see Mr. Blank in the evening; but before evening came, I received a note, asking why we did not work miracles here too, and demanding at the same time Scriptural and reasonable proofs for polygamy, God being a personage of tabernacle, &c." The note was from Mr. Blank, one of the aforementioned priests. I gave "Scriptural and reasonable proofs," to their satisfaction I expect, for they have been quiet with us ever since, but doing what they can underhandedly.

A "Christian" editor of Bombay, some time ago, treated his readers to an article on "Mormonism and Polygamy," professing to have drawn his information (viz., that "the three members of the Presidency of the Church had 82 wives, and that one of these worthies had only a 'baker's dozen,' consequently he was called the 'old bachelor,'") from the Reports of Captain Stansbury and Lieutenant Gunnison. This religious piece of scurrility and falsehood was copied and editorialized by a local paper of Kurrachee, not even granting the insertion of a refutation, which we had prepared. They "strain at a gnat and swallow a camel," just as Christ says; for thousands of these "Christian" way-marks indulge in vices that would cost them their heads, were the laws of God, observed by ancient Israel and the Saints in Zion, put in practical operation here. Every evil ever dreamed or thought of can be found in Christendom. Were I to judge, I should say the second "cup of their iniquity" is about "full."

The natives of this country are bound so tight with their superstitious and idolatrous traditions, that it is hard making any impression on them. They say, as their fathers have done before them they still intend doing. The majority of the mass are very industrious, and quite intelligent *in their way*; but then there is a class of fakiers (beggars), that seem to be, judging from outward appearances and actions, the *connecting link* between the animal creation and the human species—nothing human about them, apparently, save their bodies. Many of these poor creatures live in the most wretched state, with barely a rag around their loins, and in many instances this does not answer the end for which it is intended. At the same time their "Christian" brethren are living sumptuously. In beholding the sufferings of humanity on the one hand, and the ease and extravagance on the other, it brings to mind the parable of the "rich man and Lazarus," and the many anathemas of Christ and His Apostles on the "heady, high-minded, lovers of pleasure," &c.

The Parsees, Hindoos, Catholics, and Protestants of Bombay have had a great time in their chapels and idolatrous temples, petitioning their extended and unextended, visible and invisible god, for success to the allied arms, aent Russia. These first two sects of religious beings ridicule Christianity, and consider the Bible a farce. The other two kinds profess to believe the Bible, but scarcely live up to one principle taught therein; consequently, I guess their prayers will prove about as effectual as the petitions of their zealous ancestors—*vide 1 Kings xviii. 21—40.*

I have been trying for some time to acquire the Hindostanee language, but find it *bhoot mushkil* (very difficult), and labour under many disadvantages in not having books and a competent *moonthsheel* (teacher). Notwithstanding, I hope to be able (D.V.) to speak to these people in their own tongue before very long. Hindostanee is read from right to left, commencing at the back side of the book.

My love and best wishes to all the Saints in Britain.

My letter has become quite lengthy. I therefore close for the present, subscribing myself your brother in the Covenant of Peace,

AMOS M. MUSSEY.

PHILADELPHIA.

Arrival of Elders in the States—Baptism and improving Prospects of the Work at Philadelphia and Toms River.

Philadelphia, Oct. 22, 1854.

Brother F. D. Richards.

Dear Sir—Knowing the interest you have in the prosperity of the work of God on the earth, I sit down to write you a few lines to let you know how things in general are in this part of the Lord's vineyard. I have been travelling about some little lately, visiting the scattered Saints, and am pretty well prepared to tell the feelings of the people in general in this part of the States. I am glad to find that there is such a good feeling on the part of the people towards the Saints and "Mormonism," as there is, although we are not without some opposition wherever we go.

I am glad to hear that the Elders have arrived in the States, that are sent to preach there. Elder John Taylor will soon be at New York. Elder Orson Spencer, I understand, is at Cincinnati, with some others. Elder E. Snow is at St. Louis, and about starting a weekly newspaper devoted to the interests of the Saints.

We called a Conference in this city on the 2nd of October, when there were reported 160 members, including Elders, Priests, Teachers, and Deacons, all in tolerably good standing. This Branch was left in my charge by Elder Jacob Gibson, now in the Valley, four years ago last March; it then numbered 128 souls. Since that time, there have been about 100 souls added by baptism; the greater part of this number have gone to the Valley, and some have been cut off. The Saints here are, generally speaking, in poor circumstances, but wish to gather as soon as possible.

Through the counsel of Elders William Walker and Henry Lunt, who lately passed through this city on their way to Liverpool, the Saints have gone forth and renewed their covenants by being re-baptized, and I am happy to say that there is now a better feeling amongst them than there has been for many years. We have now a very large hall to meet in, and many strangers come to hear preaching, and I think there will be a good work done here this winter, from present appearances. We have organized the one-

cial members, and set them to work visiting the Saints. We have the city divided off in wards, and require the officers to visit the Saints, and make a report at the Council Meeting once a month.

During this summer, I, in company with Thomas Colborne and Elders William Trace and Skidmore, visited the Saints at Toms River, New Jersey, where we found a Branch of 50 odd members. The Saints there received us very kindly, and we found a good spirit prevailing in their midst. We held a Conference, and 54 members were reported in good standing, including 4 Elders, 3 Priests, 2 Teachers, and 1 Deacon. Many good Saints have been gathered from this place.

The fore part of this month I paid them another visit alone. I was with them 10 days. I preached every night I was there. We had full congregations—the people seemed to be interested in the truth. The result is, I have baptized 15 into the Church, and rebaptized nearly all the members, who seem to have a desire to renew their covenants and start afresh in the work. There are many that are believing and will soon be in the Church—amongst these is an old Methodist preacher. I had a conversation with him a few days before I left—he said that his old Methodist friends had been to see him, and asked him if he intended to be baptized. He said he did. "Well," said they, "we want you to grant us one request." He asked them what it was. Said they, "If you are baptized in the Mormon Church, we wish you to leave Toms River." "Well," said he, "I do not know that I will, but this much I will promise you—I intend to be baptized, but I will not leave Toms River, and if they send me to preach Mormonism, I will preach it at Toms River to all that will hear me." He is a man of great influence with the Methodists, and this, I have no doubt, is the reason they wished him to leave, in case he joined the Church. He asked me if I thought that the Methodists and other religious people enjoyed any thing like religion, or what it was that caused them to feel happy. I told him that every person that lived up to the light that they had, always felt justified, "but," said I, "if light is made known to them more than what they already have, and they reject that light, they never will feel like as they did before they knew it. Now I appeal to you as a

man—can you, with the light that you have received from the Latter-day Saints, enjoy the Methodist religion?" He said, "No, I can not." "Now," said I, "wherein you have rejoiced in Methodism, embrace the fulness of the Gospel of Jesus Christ, and you shall rejoice ten fold."

My prayer to God is that he and many more will embrace the Gospel, that they may know that God has spoken in the last day in fulfilment of the predictions of His Prophets, who spoke as they were moved upon by the Holy Ghost in days that are passed.

I shall pay them another visit at Toms River shortly, when I hope to continue the work that has already begun.

May the Lord bless you and all the Saints under your charge, is my prayer in the name of Jesus Christ. Amen.

Yours truly in the Covenant of Peace,
SAMUEL HARRISON.

MALTA—THE CRIMEA.

Baptisms and Good Prospects near Sevastopol—Illness of Elder Bell.

Malta, Floriana, 55, Strada Mercato,
October 15th, 1854.

Dear Brother Richards—Having received a batch of letters from the two Branches of this Church, now in the East, namely, the "Floating Branch," and the "Expeditionary Force Branch," and their contents being somewhat interesting, I send you the chief particulars, from which you will perceive that while war with its attendant horrors is raging, the Gospel still progresses through the instrumentality of these brethren. For the mercies of God in preserving these brethren, and still adding to their number, we feel to return Him our heartfelt praises, and to call upon all Saints to do likewise, and join with us in prayers for their continued preservation and prosperity.

From a letter from Elder H. Russell, dated 22nd September, fourteen miles off Sevastopol, I learn that on the 20th a battle was fought at a place called Alma, (2000 killed) in which our brethren were engaged, but not one was even wounded. Elder West of the 93rd regiment (Highlanders) had baptised one. From other letters I learn of the baptism of two others, and that many were expected to enter the Church when they could get into winter quarters.

From Priest S. Ballard (Rifle brigade), I learn that he was invited by some Methodists to preside over their meetings. This invitation he accepted; but having convinced one of them of the truth of the work, the remainder broke up, and do not even meet among themselves. The one continues to investigate the work with increasing satisfaction, and is expected, together with another, to be baptized shortly. Brother Ballard is creating considerable stir in the Rifle brigade. He, and a brother Paul, of the Royal Sappers, meet nearly every night for prayer that God will direct them to the honest in heart. If the work takes a start in that division of the army, it may extend from that to another, and so on. At present the baptisms have taken place in one division only.

Elder A. Downes, of the Floating Branch, has two persons ready for baptism the first opportunity they can get. He has sent me an order for books, &c. All the brethren of that Branch, and those of the E. F. Branch, were in good standing. There had been a frightful mortality from cholera, both in the army and navy. On board the *Britannia*, about one hundred and fifty deaths had occurred.

For the Branch in Malta, I may say we are united and rejoicing in the work. Although cholera has raged on every hand and taken away many, yet it was only

permitted to pay us a hasty visit, the ordinance of anointing proving, with God's blessing, efficacious in one moment, for which we ever feel to praise God every time we think of it.

I cannot write of any great doings on this mission, for my time for a considerable space has been occupied in *suffering*, not *doing*. I have been ill on and off now for about a month, in spite of everything. I attribute the commencement of it to an injury which I sustained in the region of the heart, occasioned by stooping to lift something, for since that I have suffered a fearful beating or throbbing of the heart, the very noise of which prevents me from sleeping at nights. But that is not so bad now; yet I take a fever about every two or three days, which ends in a copious perspiration at nights.

As I have no more news to send, and barely strength to indite these few lines, I conclude with love to yourself and assistants, and earnestly desiring a continued interest in your prayers, not only for this Branch, but for those engaged in the war.

Yours in the Covenant of Peace,
J. F. BELL.

[In a later communication Elder Bell informs us, that through the blessing of God he has perfectly recovered from his illness.—ED. Star.]

VARIETIES.

RECRUITING for the Army is being carried on at the rate of 1600 per week through the country.

DURING June and July 1000 of the natives of the island of Tahiti died of the measles. Foreigners escaped the disease, and at the latest dates it was disappearing.

A DEMAND has been made from the War Office upon the various militia regiments for volunteers to the amount of at least 25 per cent, for the regular army and the Marines, with a bounty of £7 0s. 0d. In consideration of the sacrifice militia officers will thus make, an ensigny in the line without purchase is to be given to any officer the militia colonel may name, for every 75 volunteers from each militia regiment.

His "Soapiness"—we beg pardon—the Bishop of Oxford has delivered a "charge," asserting the doctrine of the "real presence" in the Eucharist, but dexterously wriggling in that *Bunseytic limbo*, which lies betwixt Popery and Protestantism. Another bishop, that of Carlisle, has set up some consecration difficulties. He will not give the sanctity of ecclesiastical ceremony to the cemetery of Carlisle unless the dissenting portion is walled off from that devoted to the followers of his church. A broad gravel walk was proposed, but rejected as insufficient, by the holy man; from which we may draw something of consecration dynamics, and conclude that, while a gravel path would conduct the clerical benediction fluid across the way to the dissenting graves, bricks are supposed to be non-conductors and would keep it in its place. What would the Mandingoes think of us if they knew that one of our chief "medicine men" raised such a comical dispute?—*Atlas*, Nov. 4.